CANDOUR The British Views-Letter

To defend national sovereignty against the menace of international finance

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MAASTRICHT

The Maastricht Treaty's primary political intention is the constitution of a federal Europe by intensifying the loss of national self-government already caused by the Treaty of Rome and the Single European Act. In this article, ROBERTO de MATTEI warns his local parliamentary deputy of some of the consequences of federalism, including the possible hegemony of Islam in Europe.

Rome, 11 May 1992

Mr. Deputy,

In the name of the Lepanto Cultural Centre, whose president I have the honour to be, I would like to bring to your attention some reflections on a very important debate which you have already had and which you will have to face again with your colleagues

I refer to the **Treaty of Maastricht**, drawn up on 11 December 1991 in the Dutch town by the heads of State and of government of the twelve countries of the European Community to start a new international organisation called the "European Union".

This Treaty, formally signed on 7 February 1992 and due to be ratified by the national parliaments by 31 December of this year before coming into force, has everywhere aroused increasing doubt and sharp perplexities: is it really going to lead to a union and to a strengthening of Europe, or on the contrary to Europe's disintegration plunging her into chaos? The aim of this letter is to provide some thoughts for discussion on this all important point.

The nihilist dream of the destruction of Europe.

In the course of this year 1992, the fifth centenary of the discovery and civilisation of America on the part of Europeans, **European and Christian civilisation is being subject to an unparalleled trial.**

Europe is said to be guilty of having wanted to impose on the rest of the world its own model of civilisation instead of «opening to the Other», «*on what is not, never has been and never will be Europe*» ; she should repudiate her own identity in order to regain the "Otherness" she has rejected: the barbarians, the Indios, the Muslims are said to be the depositaries of a "cultural message" that is not understood. Europe should therefore renounce «*this centuries' old ambition of being the centre of history, whose symbol is Columbus*» in order to "decivilise " herself and founder into tribalism.

The foundation of Europe, in the historical vision of these "chaos theorists" would be «*the loss of foundations*» , and its characteristic would be «*to have no proper identity*» No historical or cultural identity should survive since nothing in the world is permanent and stable and everything is devoid of order and meaning: Nothingness is the only reality that should be affirmed in history and in society: «*Furthermore, we should recognise the historically positive rôle of Nothingness [...]. We are prompted to take Nothingness as the basis of our European citizenship.*»

The true nature of the Maastricht Treaty.

Before debating a political accord as ambitious as the Maastricht Treaty, **these nihilist theses on Europe**, theses expounded in the press, in literature, in congresses, spread by the media and amply repeated by politicians, **should not be ignored or forgotten.**

It is not a question of a general declaration in favour or against Europe, but of understanding the true fundamental problem: what is our conception of Europe? And what is the Europe foreseen by the Maastricht Treaty? Political and diplomatic treaties cannot be reduced to pure technical formulas, but are reflections of political visions, of world conceptions and of ideal aspirations. But what are they?

It is not just a question of a single market...

For the man in the street, the European union is no more than a big frontierless market, that is to say, a single European "internal market" brought about through the free circulation of merchandise, people, services and capital.

This common European who steers clear of discussion and sticks to his every day problems, is distrustful of politicians, but the pragmatism of the economists inspires him with a certain confidence. The fact that the unification of Europe is today upheld by "technicians" of the economy reassures him to the point where he is inclined to see in a united Europe the solution to all the grave economic and social ills that now chronically afflict all western countries.

That is why **the first misunderstanding to be dispelled is that of thinking that the international organisation foreseen at Maastricht is limited to an economic union** meant simply

to guarantee advantages and profits for its members.

On the first pages of the Treaty, the novelty is in fact emphasised in tit. II, art. GA1 which specifies that «*the terms "European economic community" be replaced by the expression "European Community"*»

What is the meaning of this specification? It emphasises a gradual evolution from a purely economic community to a union that is above all political; economic union is the means whilst political union is the goal to be attained.

...but it is a question of a political and cultural process.

The first characteristic of the Maastricht Treaty to hit one in the eye is its **progressive aspect.** In fact, from 1st January 1993, the agreement anticipates a series of stages that are strictly linked together in order to end by establishing the «*irreversible character*»7 of the passage to the final phase before 1st January 1999.

Thereafter, it is only by looking at the final end that the different intermediary phases assume their full significance. And though the initial stage has an economic character, the landing stage is a profound political transformation of Europe. But what is the nature of this transformation? We affirm without fear of contradiction and ready for an intellectual debate on this subject:

The Maastricht project is not preparing a process of European unification but a process of disintegration of the nation States; and since the very structure of Europe cannot be abstracted from the nation States, which are its foundation, the liquidation of those states is equivalent to the destruction of Europe undertaken in the very name of Europe!

Towards economic chaos.

Phase I of the Maastricht unification process provides for the abolition of economic and political frontiers within the Community from 1st January 1993 and **the creation one big single European market.**

But what are the consequences of this economic transformation for our continent?

Nearly every European nation makes excellent products, be it wine or cloth. In general, and for obvious economic reasons, favoured by customs protection measures established by the different governments, each nation is also the main consumer of its own products. Once the customs barriers are suppressed, it is inevitable that human curiosity will push national consumers to try products from other nations. With the suppression of customs frontier controls, there will be economic products from all over Europe circulating inside Europe in such a way that no industry will be able to count for certain on a guaranteed economic basis in the country where it is established. Industries from all countries will, therefore, have to dispute among themselves, with the aid of publicity propaganda, for new markets to conquer and traditional outlets to defend.

French cheeses, German beer or Italian pasta are not just commercial products but symbols of different cultures and customs; economic war, conducted with the instruments of publicity technique, will change into a psychological and political war and the Common Market will soon look more like a battle field than an aggregation centre.

The weaker markets will be invaded by much more competitive foreign capital, merchandise and services. Big businesses will survive since they are capable of reaching multinational dimensions; small businesses will have to choose between living in subordination (since they will have been absorbed by the bigger businesses) and bankruptcy.

Thus, as we have said before when analysing the "Delors project": «What makes the scenario particularly disturbing is that this cataclysm will be imposed artificially from above, and between very brief deadlines, taking the weakest by surprise in a state of total unpreparedness. It is easy to foresee the explosion of savage competition that will sow chaos in the European economy; in the Common Market, it will come to blows and there will be a battle. Europe, deprived of its reference points, that is to say of its national frontiers and customs barriers, could become the victim of a generalised and devastating economic chaos.»

Expropriation of monetary sovereignty.

The successive stages foreseen by the Maastricht Treaty are:

Phase II (from 1st July 1994): the creation of a European Monetary Institute (EMI) formed by the central banks of the member States, a ladder for the successive

Phase III (from the year 1997, or at any rate before the 1st January 1999) which foresees:

a) The constitution of a European System of Central Banks, composed of the Central European Bank and of the central national banks (Tit. II, art. 4A), which should become the only power «*to hold and manage the official exchange reserves of the member States*» (Tit. II, art. 105 2).

b) The institution of a purely fiduciary **single currency** the ecu (Tit. II, art. 3A), which must replace national currencies. The European Central bank would become the only institution authorised to exercise a State characteristic prerogative, such as the issuing of money.

In particular, the Treaty stipulates that it is not governments and parliaments that will determine, through the intermediary of the European Central Bank, the main direction of member States' economic policies (Tit. II, art. 103 2); the European Central bank is the only institution able to authorize the issue of bank notes and to establish their quantity (Tit. II, art. 105 A). The Council can even impose sanctions through fines or demands for non interest bearing deposits and invite the European Investment Bank to reconsider its lending policy towards the country in question (Tit. II, art. 104).

The loss of economic and monetary sovereignty on the part of European States is in reality the loss of an essential element in political sovereignty.

Expropriation of political sovereignty.

The prestige voice of the Bundesbank has recently reminded us that though a single European currency is easily created by an act of authority, it is very difficult to guarantee monetary stability in Europe: complex economic, political, and psychological conditions are needed for that

How is it possible to imagine an effective economic and monetary union for Europe without a common legal and political framework; otherwise, it would be impossible to regu-

late problems like immigration, drug trafficking or organized crime. And who could guarantee the necessary conditions for economic and monetary stability?

In order to bring about these juridical and political conditions, the Treaty provides for «*a harmonization of national legislations in so far as necessary for the functioning of the Common Market*» (Tit. II, art. G 3h). Such political and legislative harmony is in itself a good thing, when it does not violate natural law, but it cannot be imposed by a bureaucratic summit with the pretext of making the Common Market work. To do that would be to take from national States their right to govern civil society.

Sovereignty is the essential distinctive sign of a State. It could be defined as the supreme authority that the State must have, in the exercise of its own functions, to attain its goal which is the well being of its citizens , that is to say, their life of virtue in common .

According to the principle of subsidiarity, **the State** can indeed delegate certain affairs, but it **must never completely eliminate its sovereignty**, as would happen with the Maastricht unification process. **It would be the end of the nation States.**

The goal: a European super-State and regional micro-States.

This transfer of powers and competencies that belonged to national governments and parliaments, will be conducted in accordance with two directives: on the one hand towards supernational institutions, that is, towards the European "super-State" and on the other hand, towards regional and municipal realities which would become veritable mini-states. It is along these lines that the "Committee of Regions" has been instituted (Tit. II. art. 198A), with the aim of supporting the Council and the Commission, which will constitute the "super-government" of the "super-State".

The President of the European Commission, Jacques Delors, explained on 5 October 1989 in the course of a conference to the *Wissenschaftszentrum*, Bonn, that this «*in essence*» means «*that the powers of central government are shared with those of pre-existing territorial collectivities, by guaranteeing that each decision is taken at the level nearest possible to the citizens*».

This project fulfils the plan expounded a few years before by the Socialist Peter Glotz in his book " *Manifesto for a European new Left*", where he looks forward to «*the end of the national State in Europe*» which «*should come to pass not only through transnational unification but also through regionalisation and decentralisation*» and he designated «*the creation of a European union*» as «*the long term perspective of European unification*» .

This is a new version of **the Left's grand design which has always been and always will be anarchy**, in other words, the "new world" which, according to Bakunin, must rise «*above the ruins of all the Churches and of all the States*» . He even specifies that to this end « *Socialist revolutionaries will organize themselves in anticipation of the destruction, or rather, if a less forceful word is preferred, the liquidation of the States*» «*so that on their ruins there can rise free unions organised from the base thanks to free federations of municipalities into provinces, of provinces into nations and of nations into the United States of Europe.*» .

A time bomb: European citizenship.

In this perspective of destruction, there is to be found a chapter in the Maastricht Treaty which constitutes a veritable time bomb at the heart of our continent: the attribution of a "European citizenship" to all the citizens of the now disappearing nation states.

The problem of national or European citizenship has to be seen in the light of the contemporary scenario. The collapse of social-communism in the East and the grave failure of decolonisation in the South have opened up an important influx of migrations into Europe. There are no reliable statistics on the real extent of this immigration, but there is no doubt that this phenomenon is growing and is accompanied by a worrying demographic decline of our continent. The fact that on 1st November 1991, ministers of twenty seven European countries met in Berlin to discuss this matter proves that this is no problem of secondary importance.

The Treaty institutes «*a citizenship of the Union*» to be granted to «*any person holding the nationality of a member State*» (Tit. II, art. 8 1). But, for granting citizenship to extra-community immigrants, there is as yet no legislative homogeneity among the member States of the Union: some have permissive legislation, others are more strict. It is not difficult to imagine that this influx of migrants will converge towards those countries where citizenship is more easily obtained in order then to gravitate, via the "inter-community" path, towards those countries whose "external" frontiers are less open.

Hence, we are told, that it is necessary to give priority to this subject within the framework of harmonising national legislations as anticipated by the Treaty. But if they are so sure that this harmonisation will not take long, why not settle for legislative uniformity among the States before proceeding to the institution of a European citizenship?

Immigrants in conquest of political structures.

According to article 8 A1 of the Treaty, each citizen of the Union «*has the right to circulate and to settle freely on the territory of member States*». The true meaning of this article is to be understood in the light of what follows, which gives «*to every citizen of the Union resident in a State of which he is not a national*» «*the right to vote and to be eligible for municipal elections in the member State where he resides, under the same conditions as the nationals of that State*» (Tit. II, art. 8B 1) and «the right to vote and to be eligible to stand for election to the European Parliament in the member State where he resides» (Tit. II, art. 8 B2), under reservation of forms to be established before the 31st December 1994 and before the 31st December 1993 respectively, by the European Council.

These are the foreseeable consequences:

a) The first aim of the extra-community migrant will be to obtain citizenship of the Union. For want of a rigorously uniform legislation, he will choose the country that allows him easiest access to national citizenship, and this will automatically gain for him European citizenship.

b) Then, once he has obtained European citizenship, he will be able, thanks to the right of free circulation, to move to the place of residence of his choice on the territory of the Union

where he will be able to exercise his political rights.

c) The right to vote and eligibility for election, which he will enjoy, will allow him to penetrate the political structures either at local level or at European level, the only two levels that will count after the dissolution of the nation States.

Islamic hegemony in Europe?

The fact cannot be ignored that a great part of the immigrants from outside the Community belong to the Islamic religion and that Islam, contrary to Christian doctrine, knows no distinction between the civil and religious spheres but puts the sacred and the profane together in a global vision of life and of the world 6.

Already now Islamic representatives in Europe are demanding for their religion the same rights as accorded by national legislations to other religious communities; this means: civil recognition of polygamy, Islamic teaching in schools, days off work for Islamic festivals and so on. The day when millions of Muslims obtain European Union citizenship, it is easy to imagine that they will organise themselves into a political movement presenting their candidates for election to the municipalities and to the European Parliament.

According to the Treaty, it is for the European political parties «*to express the political will of the Union's citizens*» (Tit. II, art. 138A); a "European Islamic party" through its spread over the territories of the Union, its cohesive force, both political and religious, its financial means and its international connections, could very well become the leading party of the European Parliament. In this way, Islam will reach political hegemony in Europe - a Europe peacefully submissive, or better still, peacefully handed over by the Europeans themselves.

How will it be possible to avoid, among other things, an eventual concentration of a large number of immigrants in any European town or region? Who could prevent these European citizens, with the right to circulate, vote and settle, from choosing one of Europe's most characteristic and historically rich towns to make it into an "Islamic island", there to raise their minarets?

To escape chaos, save the nation States.

These hypotheses find their place in a very worrying overall situation.

The western economy which «*today is based on gigantic pyramids of debt*» , in the words of the French Nobel prize winner, Maurice Allais, is more and more revealing its extreme vulnerability; social problems such as criminality or drug addiction are the manifestation of a profound cultural and moral void in our society; following the auto-decomposition of Communism, a huge disintegrating wave has started from the East to arrive in the West with all its ferment of dissolution; Islam is casting a worrying shadow across Europe; **chaos is threatening our continent today more than ever in its history**, since the invasion of the barbarians...

Is it reasonable, in such a situation, to think of liquidating the nation States to advance towards a European Union of such nebulous and confused outlines? The nation States are today the only factor of order and stability in this process of disintegration that has gripped Europe. The idea of wanting dissolution is, in the present situation, a desire for political suicide like that accomplished by the French monarchy and nobility in the year 1789.

The alternative facing Europe: suicide or Christian renaissance.

Mr. Deputy,

Europe finds herself faced with an historic alternative today.

Ratification of the Maastricht Treaty would involve the very rapid disappearance of the nation States. It would entail the disintegration of Europe which would sink into anarchy and tribalism. It would be a veritable act of suicide, which is what the theorists of the New Left call for so coherently.

Rejection, however, of this disintegrating Maastricht process constitutes a necessary step in the renaissance of Europe.

If the word Europe still evokes so many memories and hopes, it is because it is already a reality: a reality not "invented" at Maastricht in the year 1991 but born in Rome on Christmas Eve in the year 800 with Charlemagne, and, even before that, at Subiaco and at Montecassino, from where St. Benedict's religious reform took flight

Repeating the words of Saint Pius X in his famous Apostolic Letter *Our Apostolic Duty* and those of Leo XIII in his equally famous encyclical *Immortale Dei* , we could say that Europe «***is not to be invented***» but «***has existed and will always exist***». It is represented by the Christian civilization which, at one time, though composed of very different nations and with very varied customs and traditions, was united by a single philosophy of life: that of the Gospel. «*Europe* - states John Paul II - *is Christian in its very roots [...]. In the different cultures of the European nations, whether in the East or in the West, there flows the same lymph drawn from the same source*» The defence of our western and Christian civilization can only be made through the defence of these nations and cultures. It is in the diversity of the European nation States that the cultural richness of Europe finds expression as well as its historical and moral identity.

The revolutionary process which has affected Christian civilization for more than five centuries 6 is an expression of the radical negation of this Europe, of its identity and of its history: and the ultimate, coherent goal of this process is the anarchic and tribal nihilism of the New Left.

An untouchable Treaty?

The Maastricht Treaty is so little "untouchable" that **the process of European unification can and must be considered "irreversible"**. But even now it is not since Great Britain and Denmark have reserved the right not to proceed to phase three.

It is important, however, to stress that if there is a myth today that has collapsed it is that of "historical irreversibility", that is to say, the theory that there is a certain coherence in the unfolding of events, the meaning of which is only understood by the "avant-garde" of the present time. When a Socialist speaks of "historical irreversibility", one immediately thinks of the great many failed prophecies that have characterised the history of the

Left over the last two centuries; but the Socialists, the heirs of the Illuminists and of Hegel, continue all the same to insist that they are the interpreters of the "meaning of history". Thus, on the question of German reunification, Willy Brandt prophesied that it would not happen before the end of the century ; today, when it is a question of European unification, Mitterand prophesies that it will surely come before the end of the century.

The basis for these prophecies is always the same: Nothingness. On the other hand, the only serious prophecy that can be made for this end of century is that of the failure of all Socialist false prophecies and the triumph, this time irreversible, of the truth. It is in the name and in the service of this truth that we turn to you, to ask you to intervene in that prestigious and significant place, the European parliament, to fight against the letter and the spirit of the Maastricht Treaty.

It is in the face of public opinion that we ask for your collaboration, whilst offering you ours, in the firm conviction that all forces must unite today in defence of the nation States, Europe and Christian civilization, which are dangerously threatened by nihilism and chaos, and in the equally firm conviction that there exists no other force on which to base this battle other than Him without Whom we can do nothing (John, 15, 5), but with whose aid all things are possible (Phil., 4, 13), even the resurrection of a glorious civilization, such as Europe has been and will be again in the 21st century.

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EVEN EURO-FANATICS SEE THE DARK!

WE cannot repeat too often that fighting the menace of Maastricht alone is irrelevant. It is the Treaty of Rome that we should never have allowed Edward Heath to sign in our name; it is the Single European Act that we should never have allowed Margaret Thatcher to steer through Parliament. To look to "good old Maggie", therefore, for any kind of patriotic leadership in the latest assault on sovereignty, represented by Maastricht, is to remain inert in the face of national demolition!

Confirmation of a kind for our position was offered by the Euro-M.P., Sir Christopher Prout, at a recent meeting when he informed his audience that so far from Maastricht representing a sudden federalist threat, substantial inroads into national sovereignty had already occurred years before. Citing first the Treaty of Accession to the Treaty of Rome, which came into effect on 1st January 1973, he said this made us part of a federal judicial system in Europe by virtue of our subordination to the European Court of Justice. Then in 1986 the Single European Act provided for majority decisions binding on all states irrespective of what their national parliaments said, thus making Britain part of a legislative federation.

In the light of this, Mrs Thatcher's 1989 claim that "not in my lifetime shall we lose our sovereignty in a United States of Europe" has a particularly hollow and hypocritical ring to it. As we stated in our January 1989 issue, our Greeks don't even have to give us anything to fool us. All her "dial for democracy" [!] campaign is likely to do is exhibit our inevitable weakness when it comes to numbers in the mass. As for the Saving Horse of a referendum, there can be no referenda about treason! Let us resolve instead to sack the perpetra[i]tors.

IVOR BENSON

IT is with the deepest regret that we inform readers of the death of Ivor Benson. A close friend and colleague of A K Chesterton, Ivor was a former South African and Fleet Street journalist who was Information Advisor to Ian Smith in 1964-65 until Zionists engineered his departure. Subsequently, he edited the viewsletter, **Behind The News.**

CUT AND THRUST

JANUS offers candid comment on news from home and abroad

EVERY now and then one reads what is at once recognised as a good idea, one which should be given immediate effect. All too often experience tells us that it will be strangled at birth by the liberal censorship as incompatible with their peculiar view of the world we live in. An example of such a doomed idea is that mooted by Terry Dicks MP concerning the recent riots by juveniles on remand at Reading Gaol. He asked the Home Secretary to ensure the offenders make good either in cash or in sweat the thousands of pounds worth of damage they did. A remedy even more doomed is that such louts should be given a sound thrashing with the birch and to blazes with all the expense of the prison system.

Such a course of action has as much likelihood of being taken as has usury of being declared illegal! The taxpayer will foot the repair bill, facilities at the gaol will be improved, rules which the inmates find irksome will be relaxed; all this after a full enquiry chaired by an ardent prison reformer. How true it is to say that "all goes when courage goes". For lack of courage and the political will to set about these louts as they deserve, to treat them as 90 per cent of the population would like to see them treated, we shall see vast amounts of our tax money wasted, and anarchy brought a step nearer.

* * *

A NEWS headline reads: "Churches lock up to beat the plunderers". Better still, why not lock up the plunderers and then beat them? We could then unlock the churches!

* * *

THE scandal of those in charge of the Catholic Church is sometimes too much to bear. Read, for example, this piece from the **Daily Telegraph** for 22nd October under the heading "Ill Papa?": "Huddles of monsignori in crimson-trimmed cassocks were spotted deep in conversation at a Westminster Cathedral reception celebrating the anniversary of Pope John Paul's election. The topic of conversation: the state of His Holiness's health and likely successors. 'My money's on that black cardinal' ventured one. 'Nonsense,' said another. 'It will be an Italian, mark my words.' Happily, the party's host was unaware of this unseemly speculation. Archbishop Luigi Barbarito's English is limited, and he was content to spend much of the evening talking Italian to the dashing Christina Odone, new editor of the **Catholic Herald.** The mini-skirted Miss Odone, prevalent on the party circuit these days, is ecumenical in her tastes. After bantering with 'dear Luigi', as she called him, she scooted off to a party in honour of Madonna."

If true, what a vignette of the Catholic Church in England today. Those Anglo-Catholics who now seek to take the path to Rome in order to escape from the gaggle of politically-correct social workers who dominate the C. of E. may not necessarily find the orthodoxy and adherence to tradition that they seek. A recent depressing survey by **The Tablet** of selected priests revealed one third in favour of female ordinations and another 15 per cent who "don't know"! In America, the figures are much worse. If ever - Heaven forbid - we have an American

Pope, suggested Auberon Waugh, they will be canonising pet animals within a month.

* * *

COURTS in New Zealand will be able to sentence rapists for up to twenty years in jail. The sentence for murder is life, which usually means fourteen years. Advice to N.Z. rapists? Be sure to murder your victim and get a lighter sentence! Not that the scales of justice are much less imbalanced here. A letter in **The Spectator** last August drew readers' attention to the fact that for the price of smoking on a London 'bus (£400) you can be drunk and disorderly and commit Actual Bodily Harm and commit Grievous Bodily Harm and assault a constable in the execution of his duty! Thus we have a pretty fair indication of moral standards in modern-day Britain.

* * *

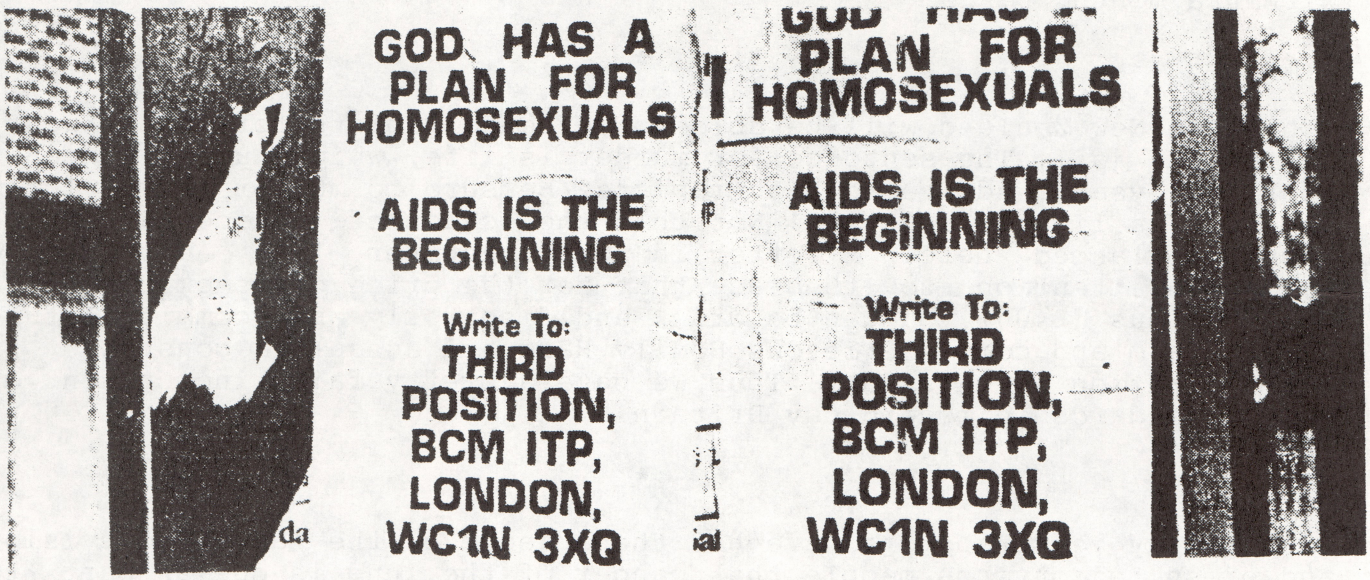
FOR thirty years doctors have had the freedom of the air, television and press to convince people that cancer of the lung is due in part to inhaling tobacco smoke. As more and more have given up smoking - only 29 per cent of adults now smoke - the incidence of lung cancer shows few signs of receding. Perhaps the health warnings we received were not so scientific as originally thought. The statistics, at any rate, no longer add up to proven truth. So now a new means has been found of whipping up fear about what one doctor called "just a dirty 'abit".

The Department of Health has launched a campaign against passive smoking - in other words, breathing in the smoke of other people's cigarettes - which has been given force by a compensation award of £15,000 to a council employee who was deemed to have had her bronchitis thus aggravated. How very convenient for the major creators of atmospheric pollution - the oil companies producing diesel fuel which is, statistically, as clearly implicated as the "dirty 'abit" in the incidence of lung cancer. The Department of Health has never had anything to say about this particular hazard. Perhaps there is Big Money in oil that is not to be found in the tobacco industry.

* * *

OUR integrationist, egalitarian government is embarrassed by a recent request from the Muslim "community" to be allowed to operate their own schools, assisted by Government grants. Anglicans, Catholics and Jews all operate many schools of their own, so there seems no reason that the Muslims should not be allowed to do likewise. What irks the Department for Education is that such schools would stream and grade pupils on the basis of ability and vocation. Even worse, they would almost certainly be racially exclusive. In short, such schools would reject not only the educational nonsense of the progressive bigots who dominate education policy, but also the integrationist nonsense of our abject politicians. One's heart warms to them . . . except that that would be to accept the status quo. Why on earth can't they be given Government grants to practise their undoubtedly correct ideas on Muslim education in their own lands?

Read SPEARHEAD. Edited by John Tyndall and published in support of the B.N.P. Sample copy £1 from P.O. Box 117, Welling, Kent DA16 3DW.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● Two of the controversial posters which were pasted on walls around Belfast over the weekend

Anti-gay poster campaign provokes outcry from Aids support groups

By **Suzanne Breen**

HUNDREDS of posters attacking Aids sufferers which have been erected by neo-Nazis in Belfast should be destroyed immediately by the city council, campaigners for people with the disease said last night.

> "Aids sufferers ... shouldn't have to look at rubbish like this
>
> John McKeever

contact address is given for Third Position in London but it is believed that the group has a small number of members in Belfast.

Mr McKeever said that the posters were "pornography in its truest form".

"Their message is on the same and sensitive already, are human beings deserving respect and dignity who shouldn't have to look at rubbish like this.

"And the possibility of prosecuting this group, Third Position, under the Incitement to Hatred Act, should also be examined."

THE news story above, published last year in a Belfast newspaper, is an example of how a small group of campaigners can grab the headlines with a carefully-chosen focus to their activities. What are you doing in your locality to awaken patriotic consciousness? Send us any press publicity you obtain and we will feature it as an example for others to follow. Remember: the action that is not taken will influence no-one!

TAPES FROM FOREST HOUSE: Send an s.a.e. for our list of cassette tapes featuring the voices of patriots like **A K Chesterton, Dr Revilo P Oliver, David Irving, Fr Charles Coughlin** and **Sir Oswald Mosley.**

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